UNITARIAN WORD & WORK

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The Monthly Bulletin of the American Unitarian Association, The Alliance of Unitarian Women, Young People's Religious Union, and The Unitarian Temperance Society

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THE UNITARIAN NATIONAL SOCIETIES

REPRESENTED IN THIS ISSUE OF WORD AND WORK

ALL OF THESE SOCIETIES have their headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass. The names of the principal officers of each society will be found on the first pages of the sections devoted to their respective organizations. The work and purpose of these societies may be stated in brief as follows:

THE AMERICAN UNITARIAN ASSOCIATION

THE ASSOCIATION was founded in 1825, its object being "to diffuse the knowledge and promote the interests of pure Christianity." In furtherance of this purpose the Association publishes books, reports, and tracts; supports missionaries; establishes and maintains churches, and aids in supporting ministers; assists students in preparing for the ministry; and helps fellow-citizens of foreign birth and speech in entering upon their American life. It administers endowments for the benefit of schools and churches of the Unitarian order; for the relief of poor and worthy ministers and the widows of ministers; for providing public lectures in centers of population; for the benefit of schools for colored people in the South; and for many other beneficent purposes.

THE ALLIANCE OF UNITARIAN WOMEN

THE NATIONAL ALLIANCE was organized in 1890, and has for its aims primarily to quicken the religious life of the Unitarian churches, and to bring the women of the denomination into closer acquaintance, co-operation and fellowship; to promote local organizations of women for missionary and denominational work; to bring them into helpful association; to collect and disseminate information regarding all matters of interest to the denomination, such as needs of local societies, facilities for meeting these needs, work to be done, the collection and distribution of money, and in general to devise ways and means for the most efficient usefulness of the women of the Unitarian fellowship.

THE YOUNG PEOPLE'S RELIGIOUS UNION

THE UNION was organized in 1896, and its purposes are to foster the religious life; to bring the young people of the Unitarian churches into closer relations with one another; and to spread rational views of religion and to put into practice such principles of life and duty as tend to uplift mankind. The cardinal principles of the Union are truth, worship and service. It maintains a field secretary to promote the organization of the young people and to extend the fellowship of the Union.

THE UNITARIAN TEMPERANCE SOCIETY

THE TEMPERANCE SOCIETY is practically the working committee of the Unitarian churches to promote the cause of temperance in every way possible. It publishes and freely distributes addresses, pamphlets, leaflets and tracts, and furnishes temperance news and facts to the public press. It arranges for conferences on the subject of temperance and sends speakers to general meetings where this subject may properly have a share in the interest and attention.

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EDITORIAL

Why "Liberal Evangelism"

UNITARIANS use the word "missionary" at some hazard. They know perfectly well among themselves what is meant, and the word is used because it is difficult to find an equivalent expression. There is, however, some danger that when a Unitarian uses the word in public he may not be definitely understood. The average listener, not familiar with the methods of our organized efforts, may not receive the idea that is intended by its use. There seems to be a popular impression that a "missionary" is a lean and hungry mortal, wearing a worn-out tile, a seedy frock coat, and trousers bagged at the knees. He resembles the superannuated actor, except that the missionary carries in his hand, a dilapidated Bible. According to this popular impression, a missionary is so far lost to the interests of this world that he can scarcely make a decent appearance among well-to-do people. He is therefore an object of commiseration on the part of those who have three square meals a day, and the cartoonist finds him an easy mark for his cheap ridicule.

Under such circumstances, when an appeal is made for funds to do *missionary* work, many prosperous men and women standardize their obligations in terms of cast-off clothing, and gifts of "charity," too insignificant to warrant an extended propaganda. We have found it exceedingly difficult to eradicate, even from the minds of Unitarian congregations, these and similar unworthy impressions of missionary enterprise. Every effort has been made to enlighten our congregations concerning the kind of work which is attempted and the kind of people that do co-operate with us in our efforts for wider influence.

A UNITARIAN missionary is an entirely different kind of being from that which is represented by such descriptions. He carries on his work along entirely different lines. The purpose for which he labors is different and the motives which prompt him spring from a different source.

In the first place, a Unitarian "missionary" does not approach the multitude in the traditional way and for the traditional purpose. He is not there to save souls from hell. The kind of hell which an average revivalist constantly implies has no existence for him. No Unitarian can seek converts on the basis of a "lost" world. Human nature to him is not an abortive and futile thing. To him the soul is an eternal entity. It may be injured and need repairing. It may be sick and need healing. It may be blind and need to have its sight restored; but as no human soul is created by human power, so no human power can destroy it. He looks upon the past of the race as a long struggle through danger, misfortune and all kinds of superstitions, towards larger and better adjustments to the world in which we

live. The way over which the human race has come has been a slow but sure progress towards larger and better expressions of life. He does not anticipate a Judgment Day when a colossal diary will be read to the assembled multitude, the entries having been made there by an officious and malignant Detective.

WHEN a Unitarian missionary calls a man to repentance he is compelled to use some discrimination. Undoubtedly he recognizes the existence of "miserable sinners," but he knows enough about human life to realize that there are sinners and sinners. He, himself, loves freedom, and the right of individual choice, and therefore he is bound to accord to the sinner the privilege of going to perdition, if he, in spite of every reasonable effort to rescue him, insists on doing so. Beliefs which, if taken seriously would make this world the saddest, most gruesome and pathetic place in the universe, a Unitarian will not promote. His endeavors must be inspired by a love of the truth and he does not derive his enthusiasm from the thought of a perpetually impending doom. It is because the word "missionary" often implies so much that is contrary to reason, contrary to a wholesome human experience and contrary to an enlarging knowledge of the world, that Unitarians use the word to a great disadvantage. It is for this reason that the expression "Liberal Evangelism" is being adopted and used to a moderate extent.

An "evangel," as applied to the object conveyed, is "good news," or "gospel."

> **"And, comet-like, adding flame to flame,**
> **The priests of the new *Evangel* came."**
> ***—Whittier.***

And the word, if it is applied to the *agent* of the gospel, is an *evangelist*, or one who brings the good news. To be a liberal evangelist, therefore, is to carry the *good* news to the victims of *bad* news. We call it *good* news to convince the public that religion is summed up in love to God and love to man. We consider it *good* news to disabuse the popular mind of its hideous beliefs in a lost world, and a human race doomed to eternal suffering. It is good news, it seems to us, to convince the people that the reign of fear is ended, and the sovereignty of love has begun. The death-bed stories, the threatenings of despair, the bugaboo, hair-raising superstitions which form so large a part of the modern revivalist's repertoire, Unitarians utterly discard. Our religion does not depend for its propagation upon the sanctions of fear and the insanity of sensationalism, but upon calm reason and a love of what is true to our conceptions of a beneficent God.

UNITARIANISM as a religious movement occupies no second place in its solicitude for the elevation of the world. The story of Unitarian activities (though by no means what we could wish it in point of extent) is filled with a genuine enthusiasm for humanity. The dominant note in early Christianity was "love of the brethren." God was depicted in the sermon on the mount and the parables of Jesus, not in terms of jealousy and anger, not as an inexorable and heartless judge, but in the larger terms of Fatherhood. To be co-workers with him is incentive enough. God started the human heart beating, and gave to the human mind a vision of his own wisdom. It is therefore with a sense of inexpressible joy that by using such knowledge as we have and such powers of mind and heart as we possess, we can help him to make perfect the human life which he has created.

What can be done to create a love for the beautiful in souls that are placed in realms of beauty brings a reward all out of proportion to the effort made. No loftier function of human life exists than to carry the vision of God Himself to those who, without it, would live in a world of misery and strife and general disorder. Nothing is needed more in a world where weakness and suffering and injustice and cruelty exist than the power to see a beneficient purpose behind it all, and the ability to interpret even death and the grave in terms of that beneficence. If anyone using the word

"missionary" is obsessed with the cartoonist's drawing of the foreign missionary in the cannibal islands, and concludes, therefore, that only such an adventurer deserves the gratitude of the world, he should be enlightened concerning the hardships and the heroisms attending our own work in planting Unitarian churches.

IN the first place, what are some of the characteristics which a successful Unitarian missionary must possess who moves into a city where no Unitarian church exists?

Of course he must be physically strong, well educated, of refined manners, sensitive to all kinds of discomfort, quick to feel all kinds of pain, capable of great industry and endurance, able to suffer and smile, and with the ability to comfort and cheer the sick and unfortunate and give new life and purpose to those who are down and out. He must never hesitate to encounter the trials and tribulations and cussedness of a world that deceives itself by thinking that he can have no troubles of his own.

He is comparatively alone, cut away from ministerial associations of his own brethren, and dependent wholly upon his own possessions of idealism and purpose. He must have decision and the ability to give the reasons for the faith that is in him. It will not be his function to "convert" a lot of child-like savages to the idea of personal salvation; on the contrary, he must meet his peers everywhere, and at all times — men and women who are intellectually his equals, who are themselves bewildered or undecided about religious matters.

He must build a church, not out of the raw material of barbarism; but he must so inform and convince people who are in the habit of thinking for themselves that their lives will be justified and enriched by the larger vision and the important work to which he summons them. He must so live and so teach; so preach and pray and minister that the inherited and acquired prejudices of many generations shall be overcome. For himself and his church it will be his duty to make a good name, to secure influence and numbers and means for the erection in due time of a beautiful edifice and fill the sinister and hated name of Unitarianism with credit and honor.

TO secure such men for such a work is the purpose of liberal evangelism, and no one who knows anything about the innumerable cults and fanaticisms of our time, to say nothing of the moribund theologies that are exploited in nearly all the churches, can deny that such a work is of supreme importance. Indeed, Unitarianism today, whatever may be its particular local color, is an attempt to preserve sanity in religious things. It is the effort of reasonable people to create a reasonable society and the desire of a sympathetic brotherhood to bring harmony and order into the midst of intellectual and emotional chaos.

IT is undoubtedly true that Unitarians have sometimes treated with thoughtless and heartless contempt and criticism, many of the sacred symbols of the older faith. But, on the other hand, the world can never be made to realize how sacrilegious to the average Unitarian are many of the doctrines that constitute the fundamental basis of Orthodoxy.

Unitarianism, having assumed that human nature, as a whole, is eternally an object of appreciation and study, has been in a position not to "save" it, but to educate and improve it. Not to "save" it — as if God Almighty were unable to preserve what he had created — but to cultivate it and improve it, by all the agencies at its command.

Once you see in human nature as a whole, not a broken vessel, nor an abortive effort of God to incarnate himself in conscious units of life, but an achievement so profound that it includes all knowledge and all mystery, then you can realize that the further development of it, the further illumination and glorification of it, becomes the most enthralling occupation that a human being can engage in.

American Unitarian Association

Headquarters: 25 Beacon Street, Boston

Rev. Samuel A. Eliot, D. D., *President* — **Henry M. Williams,** *Treasurer*
Rev. Louis C. Cornish, *Secretary* — **F. Stanley Howe,** *Assistant Secretary*

Ministerial Personals

Rev. Maxwell Savage was installed at Lynn, Mass., October 6th.

On October 8th there were four installations: Rev. C. F. Potter at Marlborough, Mass., Rev. Palfrey Perkins at Weston, Mass., Rev. E. H. Reeman at Trenton, N. J., and Rev. H. D. Brown as Associate Minister of the Church of the Messiah, New York.

Rev. P. H. Drake has resigned at the Barnard Memorial in Boston to accept a call to Christ Church in Dorchester.

Rev. F. R. Kennell was installed minister of the new Society at Richmond, Cal., on October first.

Mrs. Risto Lappala, wife of the Finnish missionary to the Finns in Minnesota, was ordained at Virginia, Minn., on August 20th, and has taken charge of the new Finnish Society at Angora-Cook, Minn.

Rev. J. L. Einstein has accepted a call to Norfolk, Va., Rev. C. W. Porter-Shirley to Barre, Mass., Rev. Charles Riedel to Lancester, Penn., Rev. D. M. Wilson to Dover, Mass., Rev. C. B. Ames to Groton, Mass., and Rev. J. M. Evans to Dayton, Ohio.

Rev. P. G. Hunt has resigned at Laconia, N. H.

Rev. T. P. Byrnes has taken up the work of the new Society in Birmingham, Ala. The Society is for the present meeting in the Pilgrim Congregational Church.

Buildings

A generous parishioner has given a pleasant and convenient parsonage to the Society in Grafton, Mass., and it has been occupied by the minister and his family.

The church in Groton, Mass., has been undergoing a very complete renovation.

The parsonages at Bernardston and Northfield, Mass., and at Kennebunk, Me., have been repaired and improved for the occupation of the new ministers in those places.

At Ocean Point, near Boothbay Harbor, Maine, the people of the summer colony have been accustomed for twenty summers to meet for common worship. The meetings are well attended and attract people from many different parts of the country and from varying religious fellowships. A movement has been started to build a chapel and to make it a memorial to Mrs. Lewis G. Wilson, who died at Ocean Point in August, 1915. The Association has made a liberal appropriation in aid of this project and friends have subscribed generously. The building and lot will cost about $4,000. The subscriptions thus far pledged amount to $2,800. The balance of $1,200 is needed before January 1. Friends are invited to send their subscriptions to Mr. Henry M. Williams at 25 Beacon Street, marked for the Ocean Point Chapel.

Journeys

Rev. W. L. Sullivan has returned from his journey on the Pacific Coast. Mr. Sullivan visited and spoke in all our churches in central and northern California, in Oregon, and in Washington. He was everywhere greeted by appreciative and often large congregations, and he has returned in excellent health and spirits. He was accompanied throughout his journey by Mrs. Sullivan and on the coast by Field Secretary Murdock, who had charge of all the arrangements. The churches have had a season of real inspiration and refreshment.

Rev. F. R. Griffin has returned from his journey in the Canadian Northwest where he visited and spoke for the societies in Winnipeg, Calgary, and Edmonton, and counselled with the ministers and officers. He also gave a Sunday to the cause at Ottawa.

Rev. R. W. Boynton has just com-

pleted his visit to the churches in the Northwest. He has been able to attend the State Conferences in Iowa and Illinois, a gathering of the Minnesota ministers at Hanska, and the Ministers' Institute at Madison, Wis. He has held a preaching mission at St. Cloud, Minn., and preached each Sunday in St. Paul.

Field Secretary Brown is now engaged in a journey to the Southwest. On Sunday, October 8th, he preached at Lynchburg and Roanoke, Va. He then proceeded to hold a preaching mission at Nashville, Tenn., following up the similar mission of last winter. There he was joined by Rev. W. M. Taylor, who had part in last year's mission and who has remained in Nashville, in charge of the developing of the work there. Mr. Brown then proceeded to Birmingham, Ala., to assist in the organization of the new church, and reached Memphis, Tenn., for Sunday, October 29th. He is now on his way to visit Little Rock, Ark., Oklahoma City, Okla., Wichita, Kans., Pueblo, Colo., and the other Colorado churches. At Oklahoma City he will have part in the dedication of the new church and there he will be joined by Secretary Smith who will also, in the course of his journey, visit the churches in Kansas and Nebraska.

Rev. Charles W. Wendte, D. D., is fulfilling his commission as an ambassador of our churches to the German Evangelical Churches in the Ohio Valley. His chief apppointments are at Pittsburgh, and Meadville, Penn., Cincinnati, Columbus, and Cleveland, Ohio.

Two additional appointments have been made to the Billings Lectureship. Rev. F. M. Eliot, President of the Young People's Religious Union, will make a journey in the Central West in January, and it is hoped that Professor Ephraim Emerton of the Harvard Divinity School will go to California later in the winter.

Rev. J. C. Perkins of the University Unitarian Church at Seattle has spent October in the east meeting appointments at the Unitarian Club of Boston and preaching at Fitchburg and Lancaster, Mass., Peterboro, N. H., and Philadelphia, Pa.

Assistant Secretary

The Directors of the Association have accepted with great regret the resignation of Mr. F. Stanley Howe who has served with great efficiency as Assistant Secretary for six years, and since 1913 has also held the office of Publication Agent. Mr. Howe has won the abiding confidence and regard of our fellowship and has greatly endeared himself to his colleagues at Headquarters. He withdraws to accept a position of trust in Cincinnati which offers to him a large opportunity of service with which the Association could not compete.

The vacancy has been filled by the election of Mr. W. Forbes Robertson of Arlington, Mass. Mr. Robertson is an alert and open-minded young man who is active in church and town affairs and who brings to his new duties experience both in business and organized philanthropy. He graduated at the Tufts Divinity School four years ago, and while never a minister, has a keen interest in social and religious work. He has already entered upon his duties and will work during the month of November under the guidance of Mr. Howe.

Department of Religious Education

This Department is to cooperate again with the Tuckerman School in offering to our Sunday-school workers and others a course of lectures by Grace E. Marshall, Ph.D., of Rochester, N. Y. Those who heard Mrs. Marshall's course last year will not forget the vividness of her presentation of these themes, and many have testified to the value of the suggestions she then made. Her academic preparation in psychology and pedagogy and her large practical experience in Sunday-school work make her an authority in religious education.

Dr. Marshall will give two lectures on Saturday, November 4, one each on the following Tuesday, Wednesday, Thursday, and Friday, and two again on Saturday, November 11. These will be

given in Channing Hall, 25 Beacon Street, Boston, and will begin each day at half past nine in the forenoon. Among the subjects to be considered are the following: The Utilization of Natural Sciences in Religious Education; Life Problems of Young People; The Teacher's Philosophy of Life; The Discussion Method; The Method of Indirection. The lectures are freely open to all. Teachers and parents of children will find them especially valuable and are urged as well as invited to attend.

The Autumn Meeting of the Unitarian Sunday School Society, held in the Arlington Street Church, Boston, on Tuesday, October 24, dealt with the supposed "chasm" between the school and the church. The theme for the day was "Loyalty and Enlistment." Recognizing the fact that this matter has two sides and therefore two avenues of approach, the addresses of the forenoon dealt with the topic "The Young People and the Church," and those of the afternoon with "The Church and the Young People." Dealing with the first subject, Rev. Alfred R. Hussey spoke of teaching our faith through our religious poetry and Rev. Maxwell Savage on teaching that faith through its great examplars. Three agencies for enrolling our young people were then considered, Miss Mary F. Gill dealing with the Junior Alliance, Rev. Frederick May Eliot with the Young People's Religious Union, and Rev. Chester A. Drummond with the pastor's Confirmation Class.

In the afternoon, under the topic "The Church and the Young People," Rev. Palfrey Perkins pointed out what the church can do, and Rev. William I. Lawrance, in the closing address for the day, spoke of the promotion of loyalty, local and denominational. At noon a devotional service was conducted by Rev. Florence Buck. At the end of the afternoon program there was, by way of innovation, a musical half-hour, with Miss Charlotte De Volt as violinist and Mrs. Alma Faunce Smith as accompanist.

A pamphlet containing the first two chapters (8 lessons) of Miss Buck's Manual, THE STORY of JESUS, to be used with Prof. Bowen's GOSPEL of JESUS, for the age of 13, is now ready for distribution. It will be sent, on application, to the Publication Department, 25 Beacon St., Boston, Mass. and to those who have filed requests for this matter. This pamphlet is issued to meet the needs of our schools until the book is ready.

Three books are passing through the press, and as many more are being prepared for the printer. Miss Buck is writing the last pages of her Teachers' manual, to accompany Prof. Bowen's *Gospel of Jesus*. Mr. Lawrance has been active in preliminary arrangements for the annual convention of the Religious Education Association, which is to be held in Boston February 27 and 28, and March 1. It is hoped that this convention will be one of the largest, as it is certain to be one of the best, in the history of this splendid organization.

Department of New Americans

Last month the Secretary of the Department made his annual visit to the Scandinavian missions in the North-west. Everywhere conditions were found to be encouraging, although this does not mean that all churches are enjoying the same measure of prosperity. On the other side of the border churches of every name have been hard hit by the war. Thirty-five men, for example, have enlisted from the Icelandic Unitarian Church of Winnipeg. This is not a large church nor has it a wealthy membership, and the loss of such a number of workers and contributors has been a serious blow. But the church is plucky, the people are full of courage, and under the leadership of Rev. Rögnvaldur Petursson they are meeting the situation bravely. Mr. Petursson is the general missionary of the American Unitarian Association to the Icelandic settlements in Canada and the United States, but for the time being the Association is sharing him with the Winnipeg church. This makes it possible to maintain services in our most important Icelandic station during the winter months, and permits regular visits in the other parts of the year, when travelling is easier, to North Dakota, Saskatchewan, Lake Winnipeg, etc.

Under the wise direction of Rev. Albert E. Kristjansson the Icelandic

churches in the Shoal Lake district are carrying on their work successfully in spite of difficulties. The war has blocked one project, viz. the removal of the church from Mary Hill to Lundar, which is on the railroad, but the plan is only postponed not abandoned. At Otto the church has completed its attractive new building and we believe is entering upon an era of wider usefulness and prosperity. Gimli is still without a minister but has not lost hope of securing a liberal minded man from Iceland.

From Winnipeg the Secretary went to Virginia, Minn., to visit the work among the Finns under the supervision of the Revs. Risto and Milma Lappala. Here the church is thriving both spiritually and temporally and is indeed becoming the center of a larger work. Twenty-five miles away in the farming community of Angora a new Liberal Christian Church has been organized, largely through the efforts of Mrs. Lappala. In the spring a large and well instructed class of young people was confirmed there, and later Mrs. Lappala confirmed a similar class at Red Lodge, Montana. So many calls have come to Mr. and Mrs. Lappala asking them to undertake various kinds of religious service among their fellow countrymen it seemed best that Mrs. Lappala, who has received special training for the work of a missionary, should be ordained. Her ordination accordingly took place on August 20th at Virginia.

Besides this there has been within the year a further interesting development of our Finnish work. Mr. A. J. Jalkanen who has been a lawyer of standing, has come into our ministry. After courses at the Harvard Divinity School he has settled in Fitchburg where he is now holding well attended services in Finnish in the old First Church. Also Mr. Matti Erkkila of Red Lodge, Mon., has entered the Meadville Theological School this fall, and after completing his work there will take charge of Finnish parishes in the West. Details of this growing work among the Finns will be given in a later issue of WORD AND WORK.

At Hanska, Minn., the Secretary had the pleasure of greeting Rev. and Mrs. Amandus H. Norman and other friends there in the prosperous Norwegian church. A fine confirmation class added twenty-two new members this spring. The church grows steadily in this natural way both in members and influence, and bears constant witness to the faithful work of its pastor and his devoted wife. Several hundred dollars' worth of improvements have been made in Liberal Union Hall, adding much to its convenience and usefulness. The church is now becoming small for the congregation, and ere long the question of a new building will have to be considered. The time for it has not yet come, but that it is in the minds of the people is an evidence of their interest and energy.

Clearly the Scandinavian missions are thriving, and the Secretary returned from his visit convinced that generous appropriations for this work are abundantly worth while.

An Organ to be Disposed of

The will of the late Mr. John A. Waterbury of Saratoga Springs, N. Y., recently filed, contains this clause: "My organ shall be given to some Unitarian Church or Sunday School where it may be needed and will be of use." The organ is described by the executors as being of the usual type of home organ, in good condition. It can be packed and shipped to its recipients without cost by the executors of Mr. Waterbury's estate. Anyone wishing to receive this cabinet organ will please write to Rev. Louis C. Cornish, 25 Beacon Street, Boston.

The Field Secretary's Trip to Maine

Beginning on Friday, the 8th of September, the Field Secretary Samuel B. Nobbs, made a tour of the churches in Maine, going successively to Sanford, Kennebunk, Saco, Portland, Yarmouth, Augusta, Waterville, Farmington, Bangor, Presque Isle, Fort Fairfield, Houlton, Calais, Eastport, Ellsworth, Castine and Belfast. The main purpose of the visit was to form the acquaintance of the

ministers and such members of the parishes as could be seen on such a hurried visit.

September the 10th, the Secretary preached at Kennebunk at the installation of the Reverend Robert P. Doremus. A large congregation was present. He also spoke at Yarmouth on the evening of September 13th, and although it was on a week night, there was a very good company of people present. Other speaking engagements were at Eastport at a session of the Maine Unitarian Conference, and at Castine on Sunday, the first of October.

Some of the impressions derived from the visit are as follows: —

The churches are comparatively few in number, and Maine is a fairly large State, so that the opportunities for a large attendance at the Conference is not so good as it might be. Were it possible for the Unitarians of Maine to meet together more frequently, there would probably be a more vigorous endeavor made to further the cause. Many of the towns of Maine are not growing and are over-churched, so that they do not present very inviting opportunities for the planting of new churches. That, however, is not the universal fact. It is quite likely that new churches can be planted, if those already established can really see the necessity for doing so and realize their own possibilities in the case.

After the ride to the Aroostook country passing through long stretches of lands which had been cut over to satisfy the craving of the pulp mills; it struck one with surprise to visit such lively and growing places as Caribou, Presque Isle, and Fort Fairfield. In the two latter places there were Unitarian churches, and there are still standing the buildings erected for the purpose of Unitarian worship. One of them is not in very good condition, but the other is still quite good. In neither of those places is there apparently interest enough to make it possible, as yet, to settle a minister. The towns along the Aroostook valley seem to be growing rapidly if not beautifully. They are more like vigorous young Western towns than anything else. The principal industry would appear to be the growing of potatoes, and when one looks at the brick blocks of Presque Isle and notes the substantial business features of the place and the scores of structures being erected there, one is impressed by the sense that the "potato" is a pretty fair basis for prosperity — sometimes. It was a pleasure to ride mile after mile through that fertile land, noting the fields so well tilled, free from weeds. Indeed, in one town, which shall be nameless here, the Secretary saw more weeds growing in the front lawns in the village than he saw in the potato patches.

All of that territory is good missionary country. Money could be profitably used in furthering the cause, but more than money do we need men of spirit, men of rugged character; willing to take some risk and be able to make a vigorous appeal to the people.

A visit to Houlton was perhaps the most gratifying of any part of the trip. There is a small but tasteful and well equipped church building. It is attended by the most substantial people of all that region, and its minister, the Reverend George Dana Sanders, and his wife, seem to fit the requirements perfectly. The town itself is well built and seems to be the financial center of a large region, and is also a town so fortunate as to retain its young people. Even if they go away to college they find opportunities in Houlton for the careers they desire. Houlton is a center of Unitarian strength.

The Coast towns are in a somewhat different case. They are not growing very fast, if at all, but at such places as Castine, Belfast and Eastport, we have churches which are rooted in the affections of the people and which have justified their existence. Under their present leaders they are doing a good work. No great growth can be expected, because the towns are not growing. Nevertheless the influence of them is far more widespread than the boundaries of their several towns. At Ellsworth, the new parsonage is being put into a

thoroughly good condition and when finished will be a more than ordinarily attractive property.

We have another place of interest in Sanford. This is a town noted for its manufacture of plush, and still more recently for the famous Palm Beach cloth. We have in Sanford the beginnings of a Unitarian church. The congregation is not large. It meets in a beautiful town hall which is far too large. The ladies of the Society have very nearly paid for a desirable lot on which to place a church building and parsonage, and all that is needed is the money for the erection of a suitable church. Rev. George F. Pratt is patiently and courageously leading the people and it is hoped that he may be privileged to see his heart's desire take tangible form in the shape of a good building.

It would be a benediction to the cause in Maine if some way could be devised for more frequent conferences with the churches. The Secretary left the State with the feeling that he had never realized the largeness of New England before.

Preaching Missions

The work of preaching missions is going forward with promise. Rev. William L. Sullivan of New York completed his journey across the continent for a month of service on the Pacific Coast. Early in October the reports that have come from the Pacific Coast regarding his work are very gratifying. Even though making very brief visits he has touched with vitalizing power the people whom he addressed. Ministers upon the Pacific Coast are planning to follow up this work in an intensive way by holding preaching missions. At Nashville, Tenn., Rev. W. M. Taylor (who worked last winter with Rev. Ralph E. Conner and Rev. Thomas P. Byrnes) has joined forces with Rev. William Channing Brown in a preaching mission from October 10th to 18th. Mr. Brown then spent a week with Mr. Byrnes at Birmingham, Ala., where Mr. Byrnes has taken the pastorate of the new church which was organized as a result of the preaching mission of last year.

A fifteen days' campaign of liberal evangelism has just been completed at Millbury, Mass., covering three Sundays. Rev. Frederick H. Kent of Grafton has been in charge of the meetings and will continue the work as an evening preaching station.

In the past three weeks the subject of liberal evangelism has been the principal topic at seven of the New England Conferences. Addresses have been made by Rev. Charles R. Joy of Portland, Rev. Henry Hallam Saunderson, Rev. Frank A. Powell of Braintree, and others. This topic has also been presented at the New England Associate Alliance at its Twenty-fifth Birthday meeting, by Rev. Maxwell Savage at All Souls' Church, Roxbury, Boston.

A long series of Sunday evening evangelistic meetings has been begun in Boston. These meetings, while open to the general public, are being fostered by our Unitarian young people. The national Young People's Religious Union, the Boston Federation and the South Middlesex Federation are co-operating with the A. U. A. in forming the plan and carrying it to completion. The meetings began on October 22nd at the meeting of the South Middlesex Federation at Winchester, when Rev. Charles T. Billings spoke on "What Unitarians believe." On the 29th simultaneous meetings were held in Dedham, at the First Parish, Dorchester, and at Lynn. The meetings will be continued until nearly the middle of December. On November 5th three simultaneous meetings will be held. Rev. Maxwell Savage will address the meeting at the First Parish, Cambridge, Rev. Sydney B. Snow at Brockton, and Rev. Frederick M. Eliot at Weston. Meetings will be held on November 12th at Concord and Rockland. On November 19th there will be three simultaneous meetings. At the First Parish, Brookline, Rev. Samuel R. Maxwell will speak on "What the Unitarian Church has to offer to Young People." At the North Church, Salem, Hon. Sanford Bates will speak on

"Unitarianism — a Religion for Young People." At the Channing Church, Newton, Rev. H. H. Saunderson will speak on "The Religion of the Spirit." The Boston Federation will meet in Quincy on the 26th, when Rev. Samuel M. Crothers will speak on "What must I do to be saved?" The same subject will be offered at Woburn by Rev. Palfrey Perkins, and Mr. Saunderson will speak at the new Unitarian Church, Brookline (Rev. Thomas Van Ness, minister) on "Finding Peace with God." On December 3rd there will be a mass meeting in the Second Church, Boston, and on December 10th at the First Parish, Brighton. All of these meetings are neighborhood meetings, and in each of them groups of churches are expected to co-operate.

The holding of these meetings at this time is significant, and the purpose is definitely announced as to uphold reverence for God, to preach the true gospel of Jesus, and to proclaim the eternal realities of the religion of the spirit.

The New Hymn and Tune Book

Publication Department

Since the last issue the societies in Syracuse, N. Y. and Gloucester, Mass., have installed the *New Hymn and Tune Book*; also the Sunday School of the First Parish, Hingham, Mass. It is interesting to note that this book is being successfully used by a number of our representative Sunday Schools, including Arlington Street, Boston, Milton, Cambridge, the First Parish, Dorchester, and Cincinnati, Ohio.

Word and Work

The Group Rate plan is starting out auspiciously upon its third year. Already ten societies have sent in lists aggregating over 200 subscribers, and we are hoping to hear from many others before long.

The New Tract

The Association has recently published and distributed to correspondents Tract No. 282, entitled "The Relation of the Liberal Churches to the Fraternal Orders" by Rev. E. A. Coil of Marietta, Ohio. We are indebted to the author for an interesting treatment of an important subject. Copies of the tract may be had upon application to the Publication Department specifying merely No. 282.

Sources of Faith and Hope

We have just received from the binders copies of this book by Rev. Herbert H. Mott of Norton, Mass. The volume represents long study on the part of the author and is commended to our ministers and people. The price is 75 cents, or if by mail, 80 cents.

BOOKS OF THE MONTH

The following recent books which may be classed as "books on liberal religion," "by Unitarian authors" or "about well-known Unitarians," have been acquired during the past month. They may be seen at the Book Room, 25 Beacon Street, and purchased at the accompanying prices.

The Community Survey in Relation to Church Efficiency, by Charles E. Carroll; $1.06 by mail.

The Divine Element in Art and Literature, by W. Lawrence Schroeder, A.M.; 85 cents by mail.

The Efficient Young People's Society, by Carl D. Case and others; 56 cents by mail.

The Gary Schools, by R. S. Bourne; $1.23 by mail.

Prayers and Meditations, by Henry S. Nash; 44 cents by mail.

Society and Prisons, by Thomas M. Osborne $1.45 by mail.

Sunday School Officers Manual, by Frank L. Brown; 55 cents by mail.

The Syrian Christ, by Abraham M. Rihbany; $1.60 by mail.

The Union of Christian Forces, by Robert A. Ashworth, D.D.; 85 cents by mail.

What Is Education, by Ernest Carroll Moore; $1.35 by mail.

The Why and How of Missions in the Sunday School, by William Brown; 55 cents by mail.

The Alliance of Unitarian and Other Liberal Christian Women

Headquarters: Room 10, 25 Beacon Street, Boston, Mass.

Miss Anna M. Bancroft, *President*
Hopedale, Mass.

Mrs. Lucia Clapp Noyes, *Treasurer*
11 St. John St., Jamaica Plain, Mass.

Mrs. Caroline S. Atherton, *Rec. Sec.*,
25 Beacon St., Boston, Mass.

Mrs. Robert H. Davis, *Cor. Sec.*,
226 Windermere Ave., Wayne, Pa.

The next biennial meeting of the General Conference of Unitarian Churches will be held in Montreal during the week of September twenty-fourth. The Conference takes on new significance when we realize that it is the first meeting of this body on Canadian soil and that it will be a celebration of the twenty-fifth anniversary of the Montreal church and the celebration of a century of continuous peace between the two nations. Internationalism will be the keynote of the meetings. This early announcement of the date will make it possible for many Alliance women to make the Conference a part of their vacation plans.

The call has come for funds to carry on our Southern Circuit work. Nowhere in the whole south is more accomplished with a small outlay, nowhere is there greater efficiency. We are all besieged with requests to assist in the many projects for Southern Missionary work. The Southern Circuit and the Carolina Industrial School are our own. They are our attempt to realize education and spiritual and social betterment according to our own religious ideals. Mrs. Peterson, our chairman, gives her entire time and largely of her substance. The whole modest budget for our Southern work is under twenty-five hundred dollars and this must be pledged from year to year since obviously we can not enter into obligations, engage ministers, and workers, when the amount of money coming in is uncertain. Let the branches renew their pledges as they expire and let all who can increase them and thus make possible the carrying on of this splendid project without loss of time or financial anxiety.

The continued ill-health of our minister in the Florida Circuit, Rev. Francis M. McHale, led to his resignation early in July. A severe stroke of apoplexy later left him partially paralyzed, and the end came September 4, 1916. The funeral was conducted by Rev. G. H. Zastrow, who had just taken up the work of the circuit, and a tribute to his character and worth was paid by James H. Finch, Esq., one of the leading lawyers in Northern Florida.

Mr. McHale was born in Ontario, of Irish parentage, and his mother was a cousin of Oliver Goldsmith. His early days were spent in New York and Michigan. He attended the North Western University and was admitted to the bar in Illinois. He practiced law in Colorado and Kansas where he held positions of trust. About seventeen years ago he took up the work of the ministry and in 1910 he succeeded Rev. J. C. Gibson as circuit preacher in Florida. He organized and built the church at Mt. Pleasant and extended the circle of preaching stations. He interested himself in the betterment of the whole community and was instrumental in the establishment of several public libraries, and in circulating good reading among the people in the small neighborhoods through which he passed as he went about the circuit. At the time of his death he was secretary and treasurer of the Southern Conference of Unitarian Churches. Cheerful, frank, open and honest in his dealings with his neighbors, ready to lend a helping hand, he was ever a welcome guest and many will feel with Mr. Finch that "McHale is not dead, but in the memory of those who knew him he lives on! In his influence, in his character, in all that he was, in all that he stood for, in the free-

dom of his thought, in the charity of his opinion, in the optimism of his faith, in the splendid morning sunshine of his humor, he will live on in the tomorrows the same ſcHale as in the yesterdays."

ABBY A. PETERSON.

The International Committee

An interesting undertaking in Belgian relief is the work of Mrs. Bernard Allen, a Unitarian of Hampstead, England. In the early days of the war she investigated the needs of the hospitals for the wounded in the unconquered part of Belgium. Her reports of the conditions there appealed deeply to the Unitarians of England and with their help she has organized an admirable system of relief to which nearly all the branches of the British League of Unitarian Women have given money and clothes. Sweaters, mufflers and warm woolen socks are much needed now.

The following list of articles needed in the hospitals of Belgium and France was prepared by Mrs. Prescott Keyes who has already sent to France more than one hundred bales of similar supplies contributed by the people of Concord, Mass. Many of these have been sent to Mrs. Weller in Cannes. She has been since its formation the Canadian member of the International Committee and has been nursing in the hospitals of France for nearly two years. In addition to the supplies sent by Mrs. Keyes, the Montreal and Lenox Avenue, New York, branches have given most generously.

The following suggestions are articles needed in French hospitals:

Sheets 1¾ yards wide and 3 yards long, woolen socks, towels, handkerchiefs (Khaki-colored), hospital shirts, night shirts, pajamas, sleeveless shirts (French pattern), abdominal sashes, sleeveless sweaters, sleeve sweaters, made underdrawers (not woven), comfort pillows, wash cloths, soap, hot water bottles, surgeon's rubber gloves, rubber crutch and cane tips, wrappers or dressing-gowns, slippers, mufflers, wristers, games, post cards, gauze by the piece, unbleached cotton by the piece, knit surgical sponges, knit eye and ear bandages, knit bed-socks, pillow cases, parafine, draw-pads.

Comfort bags containing some or all of the following articles: handkerchief, pair socks, pair suspenders, pair shoe strings, wash-cloth, soap, block of paper, one-half dozen envelopes, pencil, pipe, tobacco pouch, comb, tooth brush, pocket mirror, box cough drops, cushion (flat with two needles threaded with white and black), buttons, small package of toilet paper, knife, harmonica, box of wedge buttons, picture post cards, towel, chocolate.

Six or seven weeks are needed to send packages by parcel post, by bale or case, and through the War Relief Clearing House three or four months. Parcels should be addressed to either Mrs. H. W. Weller, Hospital Auxiliare No. 203, Cannes, A. ſ., France, or Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N. W., London, England. Further details regarding the sending of goods or other information will be gladly sent upon request.

ELIZABETH MARQUAND,
Chairman International Committee.

Executive Board

The meeting of October 13, 1916, was called to order by Miss Bancroft, who later because of another meeting, withdrew, leaving the New England Vice-president in the chair. The members took advantage of the occasion and sent the President a letter signed by all who were present, entreating her to reverse her decision to retire from office at the next election in spite of the fact that before she left the meeting she had given her reasons and made it clear that her decision was final. This action of the Board was taken from the firm conviction that it would be a serious detriment to the progress of The Alliance if Miss Bancroft were to deprive it, at this time, of her valued leadership.

The Treasurer called attention to the need of money to carry on the work in the Southern circuits. Four ministers are serving the cause in North Carolina, Georgia, and Florida, and each branch may well have a part in this home mis-

sionary enterprise. Mrs. Peterson spends a great part of her time in the field and a large work of religious inspiration, education, and humanitarian service is going on in our name and under our auspices. Pledge slips will be supplied by the Treasurer if branches are willing to guarantee the payment of a certain sum large or small each year that makes the employment of the ministers possible.

Will branch treasurers cut out from October WORD AND WORK "A Word from the Treasurer" and put it in their Manuals for ready reference? It may simplify their work and answer their questions.

The Alliance has received $5050, the bequest of Miss Helen Collamore, of Boston.

Mrs. Davis brought a hopeful report from Maine, where she visited the Maine Conference at Eastport and nearly all of our branches in the State. Word reached Boston before Mrs. Davis herself of the great enthusiasm aroused by her visit.

Miss Bellows reported for the College Centres Committee attendance at the first meeting of the Unitarian Girls' Club of Smith College. Great interest was manifested and a desire to co-operate in the work of the church. Miss Sally Whitman of Evanston, Illinois, will be our student worker there this year.

Mrs. John C. Perkins was cordially welcomed and invited to speak about the University Church at Seattle, Washington. It is a story of earnest people devoted to their new church, and the photographs that were shown would warrant their pride and satisfaction. Mrs. Perkins conveyed the thanks of the Alliance branch for the help rendered in response to the Appeal for furnishings. Great interest centers here because of the location close to a great State University. There is a rapidly growing Sunday School with a splendid number of little children attending. It will be noted that there is still opportunity to contribute to this Appeal.

The regular Appeals are renewed for another year.

Letters of sympathy were ordered to Mrs. O. H. Richardson of Montpelier and Mrs. Frank K. Nash of Brookline. Mrs. Richardson's resignation as director for Vermont was accepted with regret. Mrs. Joseph Auld of Burlington will take up the duties. Mrs. Frederick Meakin of Brooklyn resigns from the Post Office Mission Committee.

Montana is entitled to a director, having over one hundred members. Maine's increase in numbers entitles that State to a third director.

Electric lights have been put into Room 10, 25 Beacon Street, Boston, through the gift of a friend who wished the money to be used for some present need.

The Chronicles of Canada have been received, thirty-two handsome volumes, with fitting bookplate, the gift of the Canadian branches to the Fifield Memorial.

The Alliance Travelogue has now 95 slides and is already on the road. In February and March it will be outside of New England, going to Louisville the first of February. If it is desired West or South during these two months, application should be made at once to Boston headquarters.

The next meeting will occur November 10, 1916.

CAROLINE S. ATHERTON,
Recording Secretary.

The Personnel of My Chinese Class

None could have a finer group of young women to teach than I. They are refined, intelligent, very much in earnest. Just now, to be sure, they feel no responsibility for their fellow man. That is where I come in — to use their selfish ambition and give to them wider interests.

Who are these pupils? The most advanced is a nut-brown maid of twenty-three or four whose teeth vie with her eyes in sparkle. She teaches in the Shen Chow School at the other end of town. Heavy though her schedule is, she is one of the first to come to class and the last to go, a dainty, brainy little woman. Opposite her at the Advanced table is Miss Y—, a typical Chinese girl of nineteen or

twenty. A stiff horse shoe like Chinese bang sets off her pale, full face. From her ears dangle bits of jade and pearl, and a very handsome bracelet set with large pearls clasps her arm. She is of heavy build and walks with difficulty on her bound feet. Her brother is a Harvard College graduate and one of China's Y. M. C. A. secretaries. As shy as she is ambitious, Miss Y— is the most lovable of the girls.

On Miss Y's left Miss C— beams placid domesticity to her plump finger-tips. Her unadorned, very ordinary clothes put her in striking contrast to Miss Tn— who faces her. The latter is dressed in olive green satin slippers with pink pompons, figured gray satin trousers and carmine velvet jacket edged with white lace. Her face is colorless and dark circles are under her eyes. She looks almost too delicate to carry her long heavy braid. Because she is ambitious beyond her strength she is impatient and easily discouraged.

Occasionally, when her health permits, comes Mrs. F— a mature little widow, the white thread of mourning bound in the coil of her hair. A sensitive body, rather dense, impetuous, and very appreciative, she is the hardest of the class to manage.

Among the beginners Miss T— leads, tall, lean, round-shouldered editor of a paper. The head that holds such learning boasts very frizzly frizzles. I marvel often at what pains she effects this, because nature's gift to the Chinese is Indian-straight, oily hair. In spite of her audacious bangs she is very timid and goes through life mutely apologizing for having been born. Her own lessons suffer because of longing looks cast at the Advanced table and secret attempts to do their work instead of her own.

Utterly unlike Miss T— is her devoted friend, Miss S—. A more staccate, aggressive, jolly little soul never entered the Crysanthe-Kingdom. But as fine a teacher of Chinese as she is, she is a hopeless student of English. She faithfully flounders around in it, however, often reducing the rest to tears by her ludicrous mistakes.

Though the rest are equally interesting, I shall describe but one more, the wife of lawyer H—, a little less cultured than some, sunny hearted and irrepressibly enthusiastic. She is the mother of two young children. The following is characteristic of her. I gave a simple Geography test which was compulsory with the Advanced Class but optional with the Beginners. She took it, but at five o'clock had answered only two questions. I told her not to mind and she left, taking the questions with her. Imagine my surprise when at eight a messenger came bringing the questions all answered and in such faulty English I was sure she had wrestled it out by herself. I expect much of that woman when once a sense of her community responsibility is awakened.

E. E. Pecker.

News from the Branches

Montpelier, Vermont, should have been credited in the Manual with $905.19 money raised during the year, a splendid showing.

Report from Jamestown, New York, coming too late to be inserted in the Manual gives figure of $761.38, money raised the past year.

Winchester, Mass., should have been printed with 231 members. It is a pleasure to record such gains.

Will all who send to Mrs. Peterson note that the address is Watha, North Carolina?

The Revere, Mass., branch will hold its annual fair on December 5, 6 and 7. Articles may be sent to Mrs. Charles Tufts, 66 Procter Avenue.

Mrs. Bale, the director for Western Canada, is publishing a Christmas post-card, the proceeds from its sale to be used by the Western Canadian branches for Red Cross work. These cards will be on sale at Alliance Headquarters, 25 Beacon Street, Boston.

The Montague, Mass., branch asks for gifts to its Remembrance Table at its fair on November 24th. Send to Mrs. Julia B. Farwell, president.

The members of the Women's Alliance of Trenton, N. J., feeling that they are all so new at the work, have decided to be a pastor's helper club for the winter, Mr. Reeman, the minister, who has big ideas for social service, making the plans.

New officers of Alliance branches are: Buffalo, N. Y., First Church, Secretary, Mrs. John P. Williams, 26 Saybrook Place; Billerica, Mass., Corresponding Secretary, Mrs. Fred C. Smith, North Billerica; Brewster, Mass., Secretary, Mrs. Edna Eldridge, South Brewster; Canton, Mass., President, Mrs. Sarah H. Pushaw, Ponkapoag; Recording Secretary, Mrs. Arthur L. Dean, R.F.D.; New Bedford, Mass., First Church, Honorary President, Miss Louise S. Cummings, 93 Spring St.; Newton, Mass., President, Mrs. H. L. Simpson, 124 Grasmere St.; Waverley, Mass., Recording Secretary, Mrs. Fred Poor, Waverley St.; Dorchester, Mass., Norfolk Church, Secretary, Miss Grace H. Boothby, 87 Lincoln St., Boston, Mass; Duxbury, Mass., Secretary, Mrs. Thomas Herrick, South Duxbury, Mass.

The twenty-fifth birthday of the New England Associate Alliance celebrated at All Souls' Church, Roxbury, on October 19 was a time of great rejoicing. Three of the four ex-presidents, Mrs. Caroline S. Atherton, Mrs. Chandler Smith and Mrs. Prescott Keyes, gave brief addresses on the history of the organization. There were brief greetings from each of the six New England States, Miss Ida Slade brought the congratulations of the New York League, Miss Bancroft delivered an address on The Future of The Alliance, and Rev. Maxwell Savage delivered the principal address of the day on Unitarian Evangelism.

The Jamestown, N. Y.. Alliance Branch has the following new officers, President, Mrs. H. A. Donelson, 69 Barrett Ave.; Secretary, Mrs. F. B. Root, N. West 6th St.; Chairman P. O. Mission, Mrs. John G. Wicks, 107 Lakeview Ave.

From the secretary at Ellsworth, Maine, comes a most appreciative letter expressing thanks to all the branches that had contributed towards the parsonage. "It will be a great help to have this parsonage and we feel most grateful to all who have made it possible."

The Alliance body of the First Unitarian Church of Portland, Oregon, wishes to go on record in testimony of the loss it has sustained by the death of Mrs. Sarah J. Burrage, one of the most highly esteemed and dearly beloved of its members, the mother-heart in fact and in deed.

On December thirteenth, 1865, in this western land, far removed from their early homes and the influences of liberal Christianity, a little band of earnest women joined together to establish a society which should become a permanent help and strength to the church they hoped to see grow from it. Prominent among them was Mrs. Burrage who, alone, lived to celebrate the fiftieth anniversary of that organization.

Through the efforts of these pioneers of our Alliance, much of the success of our church history is due. They gave a large sum toward the purchase of the ground upon which the church now stands, bought the communion service, established the Sunday School Library, furnished the original chapel and were ready to receive and welcome the first pastor, Dr. T. L. Eliot. At the first baptismal service the three sons of Mrs. Burrage were received into the church and nearly fifty years later, in May, 1916, our dear church mother was, for the last time, in her accustomed place to attend the christening of her youngest grandchild.

Our Alliance owes much to this woman of rare courage and self-sacrificing efforts and deeply does it appreciate her many womanly virtues and her love of our faith.

News from the Field

The Alliance meeting at the Isles of Shoals was most successful and interesting. Mrs. Scott, our director from Bangor, Me., presided with marked grace and ability. Each speaker was introduced with appropriate and telling

words. Mrs. R. H. Davis spoke first, giving a brief picture of Alliance work throughout the country, especially its growth since the first meeting held at the Shoals nineteen years before. She recalled those then present who have now passed on, and whose places have been filled by others equally consecrated. A speaker was called upon from every state represented and besides New England and New York, Chicago and Kalamazoo, Mich., each had able representatives. Mrs. Marean of the Christian Register also gladly added her word.

Probably the most interesting occasion of the week was the banquet on the evening of July 15th with Rev. Palfrey Perkins as toastmaster and various speakers. It happened that Mrs. Davis was one of three or four who had been present nineteen years before at the first meeting at the Isles of Shoals and it was her pleasure to recall the events of that week so long ago in July. It was decided that we must always have interested Alliance workers at the Isles of Shoals.

Appeals

Appeals stand as follows:

Green Harbor, Mass., preaching	$400
Northumberland, Pa., preaching	100
Meadville students	250
Pacific School students	250
Italian Mission	300
Missionary in China	600
Seattle, Wash., University Church, furnishings	227
Ellsworth, Me., parsonage	84
Hanford, Cal., church furnishings	75
War Relief	

Young People's Religious Union of the Unitarian Church

Headquarters: Room 11, 25 Beacon Street, Boston

Rev. Frederick M. Eliot, *President*

Miss Grace R. Torr, *Secretary* Mr. O. Arthur McMurdie, *Treasurer*

Evangelistic Services for Young People

Appended is a list of young people's meetings as planned for eight consecutive Sunday evenings, in the churches of Greater Boston, the general subject being "The Unitarian Gospel for Young People."

The purpose of these services is to strengthen the loyalty of the young people of the Unitarian Churches to the free faith which they have inherited, and to the free churches which hold that faith. Among the things that these services will aim to teach are the necessity of clear thinking in religion, the positive and constructive character of the Unitarian gospel, the saving power of a free religion of the Spirit, the religious value of moral enthusiasm, and the sacred duty of spreading the Unitarian faith.

To these services all are cordially invited, and a special invitation is extended to the many young people in our communities who are seeking a religion that shall be at the same time free and positive, that shall be in harmony with the scientific spirit of our time and also in relation to the great historic stream of human aspiration.

Sunday, October 22

Winchester, in co-operation with the South Middlesex Federation. Speaker, Rev. Charles T. Billings. Subject, "What Do Unitarians Believe?"

Sunday, October 29

Dorchester, First Parish. Speaker, Rev. Charles R. Joy. Subject, "The Life of Prayer."

Lynn, Second Congregational Society. Speaker, Rev. Charles T. Billings. Subject, "What Do Unitarians Believe?"

Sunday, November 5

Cambridge, First Parish. Speaker, Rev. Maxwell Savage. Subject, "The Unitarian Gospel."

Brockton, Unity Church. Speaker, Rev. Otto Lyding. Subject, "A Religion to Save Men."

Weston, First Parish. Speaker, Rev. Frederick M. Eliot. Subject, "A Religion to Save Men."

Dedham, First Parish. Speakers, Rev. Harry Lutz; Hon. Sanford Bates. Subjects, "The Need of Clear Thinking in Religion;" "Unitarianism: A Religion for Young People."

Sunday, November 12

Concord, First Parish, at 5.30. Speaker, Rev. Henry Hallam Saunderson, Subject, "Liberal Evangelism."

Rockland, Unitarian Society. Speaker Rev. Dudley H. Ferrell. Subject, "Why We Should be Loyal to the Unitarian Church."

Sunday, November 19

Brookline, First Parish. Speaker, Rev. Samuel R. Maxwell. Subject, "What the Unitarian Church has to Offer to Young People."

Salem, North Meeting-house. Speaker Hon. Sanford Bates. Subject, "Unitarianism: a Religion for Young People."

Newton, Channing Religious Society. Speaker, Rev. Henry Hallam Saunderson. Subject, "The Religion of the Spirit."

Sunday, November 26

Quincy, in co-operation with the Boston Federation. Speaker, Rev. Samuel M. Crothers. Subject, "What Must I Do to be Saved?"

Woburn, First Parish. Speaker, Rev. Palfrey Perkins. Subject, "What Must I Do to be Saved?"

Brookline, Second Unitarian Church. Speaker, Rev. Henry Hallam Saunderson. Subject, "Making Peace with God."

Sunday, December 3

Boston, The Second Church. Speaker Rev. Maxwell Savage. Subject, "The

Sacred Duty of Spreading the Unitarian Faith."

Sunday, December 10

Brighton, First Parish. Speakers, Mr. Carl B. Wetherell; Rev. Frederick M. Eliot.

The Topic List

The general topic for November is Prayer. As a part of the meetings this month, it might prove a helpful plan to ask several of the members to read aloud certain famous prayers. Let them make their own selection from such books as Martineau's "Home Prayers," or the volume entitled "Prayers of the Ages." It may also help to take the prayers for the devotional part of the service from the King's Chapel Liturgy, and to study the prayers in the "Book of Common Prayer." At one of the meetings ask your minister to explain why it is customary in our Unitarian Churches to use "free prayer," rather than liturgical.

Many topics not touched upon in the following suggestions will naturally come up for discussion, such as: the value of public prayer, the influence of the surroundings on the desire to pray, the value of special times and places for prayer, the value of private devotions and of family prayers. On all these subjects you will find that your minister can be of great help in the discussions.

November 5. *The Teaching of Jesus.*

An excellent note on the Lord's prayer may be found on page 150 of Professor Bowen's "Gospel of Jesus," a book that will prove of great service in many of the topics. Compare the form of the prayer in Matthew 6 and in Luke 11, and also in the Book of Common Prayer. Note the sequence of the petitions — beginning with the broadest and becoming more and more personal. Read one or two other famous prayers from the Book of Common Prayer, and sing James Montgomery's hymn, "Prayer is the soul's sincere desire."

November 12. *The need of humility.*

The opening verses of the previous week's passage teach the same lesson of the need of sincerity and humility. On pages 191-192 of Professor Bowen's book is a helpful note on Jesus' attitude toward the Pharisees. It is well to bear in mind that the Pharisee of the parable may have been sincere in his opinion of his own goodness — but he had failed to see the distinction between outward and inward goodness. The test of Jesus is always that of "inwardness," and he could forgive any sin rather than that of self-righteousness. Read Whittier's poem "The Two Rabbins," and sing James Freeman Clarke's hymn "Father, to us, thy children, humbly kneeling."

November 19. *A Prayer of Self-Consecration.* Read the account of the scene in Gethsemane in F. W. Farrar's Life of Christ, and select a short passage to read aloud. Note that the prayer in Gethsemane is really the same as the petition in the Lord's prayer — "Thy will be done." Only now Jesus was carrying out at the price of his life the full meaning of that prayer. The martyr spirit everywhere rests on the same self-consecration, and to be a disciple of Jesus means that we are ready to live or if need be die for our ideals. Sing Whittier's hymn "Wherever through the ages rise."

November 26. *Thanksgiving Sunday.*

Read the proclamation of the President or the Governor for this year. The passage from the 107 Psalm is a prayer of national thanksgiving, recounting the mercies of God to the Hebrew people; for what may we be grateful as a people this year? How did Thanksgiving-day originate? Is its real purpose being forgotten? How may we best celebrate it? Read passages from Lowell's "Present Crisis," and ask how far it applies to the present time. Sing Dr. Hosmer's hymn "O Beautiful, my Country."

South Middlesex Federation

The following is the South Middlesex Federation's calendar for the year:

October 22. Winchester, at 5 o'clock. Afternoon, business session. Evening, Rev. Charles T. Billings.

January 21. Watertown, at 5 o'clock. Afternoon, Miss Minnie Packard, Quincy. Evening, (to be announced.)

April 15. East Lexington, at 5 o'clock. Afternoon, Miss Grace R. Torr. Evening, Rev. Frederick M. Eliot.

Social Meetings.

February 16. Newton. Winter Social Meeting.

May 12. Cambridge. Annual Meeting.

The fall meeting was held in the Unitarian Church, Winchester, on Sunday, October 22, with a business session in the late afternoon, when reports were in order. Intermission followed, during which time refreshments were provided by the Metcalf Union. The evening session opened at half past seven with a devotional service by Rev. Joel H. Metcalf of Winchester and an address by Rev. Charles T. Billings of Belmont on "What Do Unitarians Believe?" In this service the federation co-operated with the Young People's Religious Union, this being the first in the series of liberal evangelistic meetings.

The Boston Federation

This federation also counts it a privilege to co-operate with the central Young People's Religious Union in its sixth service in the series of evangelistic meetings for young people in Greater Boston.

The Boston Federation announces its fall meeting for Sunday evening, November 26, in Quincy. The afternoon session, at four o'clock, will be devoted to business, reports, etc., while at the evening meeting, Rev. Samuel M. Crothers, D. D., of Cambridge, will speak on "What Must I do to be Saved?" A large attendance is anticipated.

The Extension Committee

The Extension Committee is at work securing supervisors for the various districts. The committee meets weekly and is making systematic plans for the year. Cards, for information regarding young people's societies, were mailed during the summer, but all have not as yet been returned to headquarters. Anyone, having such cards in his possession, would confer a favor by returning them as soon as possible with the data set forth as requested. Miss Minnie Packard is the chairman of this committee; and she will be glad to welcome suggestions or information at any time.

Notes from the Field

San Francisco, California. The Young People's Society of the First Unitarian Church of San Francisco has voted to become a member of the central Y. P. R. U. "We are meeting every Sunday evening at half past six, in the church dining room. We have a light supper of sandwiches and chocolate, provided by the members in turn, and then discuss some subject, the discussion being led by a member of the society. At a recent meeting, Mr. Charles Thompson of Oakland talked to us on the work of the Y. P. R. U. He spoke very effectively and gave us a good start in the right direction."

Iowa City, Iowa. "The Young People's Society is starting off well. Mr. Ralph Turner will be the student assistant."

Canton, Mass. The Henry F. Jenks Union of Canton held its first social and business meeting at the parsonage, when twenty-eight young people were present. Mrs. Ralph Crowell delighted her audience by her recitations, while the remainder of the evening was spent in playing games. Refreshments were served. The second meeting was held in the parish hall Sunday evening, October 15, when Rev. Harold G. Arnold was the speaker.

Littleton, Mass. A neighborhood meeting of young people was held on Sunday, October 15, in the vestry of the Littleton Church, when guests were invited from Ayer, Groton, Pepperell, Westford, Chelmsford and Stow. Mr. Carl B. Wetherell represented the central body, speaking on this occasion.

Cincinnati, Ohio. The Unity Club of this city has recently affiliated with the Y. P. R. U. and we all are much pleased to welcome this thriving organization to our ranks.

Unitarian Temperance Society

Rev. Edgar S. Wiers, *President*, Montclair, N. J.
Mr. Thomas H. Eliot, *Vice-President*, Lowell, Mass.
Rev. Chester A. Drummond, *Secretary*, Somerville, Mass.
Charles H. Stearns, *Treasurer*, Brookline, Mass.

Total Abstinence Supplemented by Prohibition

This Alone Materially Lessens Drink Consumption

The writer was asked to make a study in "What diminished drink consumption?" This took her to the history of drink. She found many surprises: first, that the movement against drink is only about 100 years old, that is, the movement for total abstinence and prohibition. There was between 1825 and 1860 a great Total Abstinence-Prohibition wave which beginning in the United States passed to Europe. The call was for total abstinence from the popular drink of the country, and in Sweden and Norway and later in Finland this was supplemented by Prohibitions forbidding home distilling and placing the country districts under prohibition. Under these two measures education for total abstinence plus prohibition consumption fell enormously—(in Sweden, from 46 liters per capita in 1829 to 9.5 liters in 1860).

In our own country a strong total abstinence movement began about 1825. About 1835 there was added to it a call for the No-License; towns and counties refused to allow open selling of liquor throughout the country, that is, there was no compromising with the Drink Custom either in the home or town, and our Drink Consumption fell between 1810—1850 to half its former magnitude.

After the Civil War, however, the ideal Total Abstinence relaxed; it became *temperance*, the use of a good thing, alcohol, but not the abuse, and our drink consumption rose until 1907. Now it is hanging stationary. Delbruck in "Alcohol and Hygiene" says that temperance never brings down consumption because it gives liquor some quarter. Drink Consumption falls only when you give it no quarter; when you demand Total Abstinence.

The Total Abstinence-Prohibition wave is returning.

We think we shall get out every month a post-card telling people about Total Abstinence and Prohibition. We hope each church will appoint some one to send out these post-cards monthly to the thinkers of the town. Please write what you think of this plan, and address

E. T.

Unitarian Temperance Society,
25 Beacon Street,
Boston, Mass.

A book of unusual significance
by the author of
"A Far Journey"

ABRAHAM RIHBANY'S
THE SYRIAN CHRIST

There is unusual significance in this study and interpretation of Jesus Christ by a Syrian. As a prophet and a seer, Jesus belongs to all races and all ages, but in his modes of thought and life, and his methods of teaching, he was distinctly a Syrian.

Conditions of life in Syria have changed but little since the days of Jesus, and Mr. Rihbany's own experience and knowledge qualify him to throw fresh light on the life and teachings of Christ and on other portions of the Bible whose correct understanding depends to some extent on accurate knowledge of the original environment. For these common things, of an everyday life so unlike our own, are interwoven with the spiritual truths of the Bible; we must understand these conditions if we are to read it with full appreciation, and to get at the inner and vital significance of many passages in both Old and New Testaments.

Some of the important topics are the birth of Jesus, the song of the angels; the star of Bethlehem, filial obedience, the Last Supper, and the prayer in Gethsemane.

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¶ OUR UNITARIAN WORK has entered on a new era of growth and progress. The past year was notable for the deepening of the spiritual life and the wider proclamation of our faith.

¶ A NEW SPIRIT has animated our work, which is vital and virile. New visions inspire us. New opportunities open before us.

¶ WITH THE ENRICHMENT of spiritual resources there has come a pronounced increase in our financial contributions. Unitarian organizations, last year, raised

More than $152,000

for Unitarian enterprises. The past year was but the beginning of larger things. With the present year our work continues its vigorous progress; and we propose a financial campaign

To Raise $160,000

in the next six months. Courage, consecration, and generosity can achieve this great result. It is an idealistic undertaking. It is a means for the attainment of spiritual ends.

CIRCULARS describing the work we want to do together will reach the churches during the present month.

Watch for them — Prepare for them